Mormonism

Exposed,

BEING

A JOURNAL OF A RESIDENCE IN MISSOURI

from the

28th of May to the 20th of August, 1838

BY WILLIAM SWARTZELL

PHOTOMECHANICAL REPRINT OF 1840 EDITION

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MORMONISM EXPOSED,

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A JOURNAL OF A RESIDENCE IN MISSOURI

FROM THE

28th of May to the 20th of August, 1838,

TOGETHER WITH

AN APPENDIX,

CONTAINING THE REVELATION CONCERNING THE

GOLDEN BIBLE,

WITH

NUMEROUS EXTRACTS FROM THE 'BOOK OF COVENANTS,' &C., &C.

BY WILLIAM SWARTZELL,
Sometime a Deacon in the Church of 'Latter-Day-Saints,' commonly called 'Mormons.'

PEKIN, O.,
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PREFACE.

TO THE PUBLIC.

The following work was undertaken at the earnest solicitation of a number of friends, who were anxious that I should give to the world a plain and unvarnished history of the sayings and doings of one of the most extraordinary bands of fanatics that ever was known in the annals of human delusion. Being at one time a dupe to this popular delusion, I thought that by raising my warning voice, when this arrant humbug was still stalking abroad in the land, I might discharge a duty incumbent on myself, and confer a lasting benefit upon the world at large. The darkest page of history can furnish no parallel to the wicked and damnable deeds, the high handed impostures, the mad fanaticism, and the violent outrages against morality, decency, and regular law, of the arrogant and self-styled "*Latter-Day-Saints*," vulgarly called the Mormons. The spread of the doctrines of the GOLDEN BIBLE, with all its absurdities, has been gradual, steady, and onward.

Mormonism has recently obtained a footing upon European shores, and in England the notions of the prophet have met with considerable favor. Joe Smithism stops at no ordinary obstacles. Like the religion of Mahomet, it carries in one hand the sword of vengeance and rapine, and in the other the *pretended* revelations of the Most High. The leaders of this pseudo-religion tamper with the most sacred and awful things; one day, receiving direct communications from heaven; and the next, holding confidential conversations with the devil. They have no hesitation in committing any species of crime, from murder and perjury down to the petty delinquincy of robbing hen-roosts. And all this under the sacred name of religion! I have not the least doubt, that if Joe Smith would command any of his disciples to take my life, sanctioned by a revelation from heaven, for this, my attempted exposition, not one, if opportunity offered, would be the least backward in doing so. Of all the villanous impostures in the world, this of Mormonism is most villanous, without one redeeming trait of honesty, or the least appearance of social and domestic virtue. No age of the world, however enlightened by the blessings of literature and science, has been entirely exempt from the curse of impostures. To say nothing of the multitude of false prophets among the Jews, the oracles, idols, gods, and demi-gods, of the Gentiles, the number of imposters since the establishment of the Christian religion, would fill volumes. The wild ravings, in more modern times, of Joan Southcote, and her numerous followers, singular as they were, are entirely thrown into the back ground, when compared with Joe Smith and his Golden Bible.

It was from a sense of justice to myself, and for the purpose of promulgating the truth, that I was prompted to publish this pamphlet, or more properly my private Journal; which is but an unpretending record of facts, that fell under my observation during a pilgrimage from my place of residence to the State of Missouri. It is not necessary

for me to give the reader, in the limited space of a preface, an elaborate or detailed account of my opinions and feelings of religion in general or particular, as these and many other curious things, will gradually develope themselves, in the course of my little work.

With these preliminaries, I subjoin a certificate of deaconship from JOSEPH SMITH, Sr., the father of the Prophet, together with a *Patriarchal Blessing*, or license to preach. The Patriarchal Blessing is something of a curiosity in its way; and, without further apology, I most respectfully submit the whole to the favorable consideration of the public.

PEKIN, Ohio, April 12, 1840. WILLIAM SWARTZELL.

PATRIARCHAL BLESSING OF WILLIAM SWARTZELL,

Pronounced by Joseph Smith, Sr., at a "Blessing Meeting," held in Rochester, Columbiana County, Ohio, on the 4th day of March, A. D. 1838.

"The following blessing was given by the Spirit, through Joseph Smith, Sr., Patriarch of the Church of Christ, of Latter-Day-Saints, and pronounced upon the head of William Swartzell, son of John Swartzell; who was born in Greene county, Pennsylvania, December the 25th, A. D. 1781.

"Brother—I now lay my hands upon thy head, to bless thee in the name of Jesus Christ; and I say unto thee, thou art an orphan, and cannot receive a blessing of thy father, for thou hast no father to bless thee in righteousness. Therefore I bless thee in the name of the Lord, and not only thee, but also thy posterity:—Thou shalt be blessed by thy lineage; thy off-spring shall look up and call thee blessed, as Abraham is called blessed. Thou art called to magnify the office that thou has been ordained unto, even an office of the Priesthood; yea, the Aronic Priesthood. Thy desire is to serve the Lord, the God of thy salvation. Thou has set at naught the counsels of the wise of this world, and has been called to the Priesthood. Thou art of the house-hold of faith; thou art of the blood of Joseph, and of the seed of Ephraim. Great things are for thee, if thou art faithful, and doth but shun all evil. The enemy of all righteousness will seek to overthrow thee; those who fain to be thy friends, will strive to hinder thee; but put thy trust in God, and serve him, and magnify thy calling, and thou shalt be buoyed up above all the snares of Satan. If thou art faithful, thou shall have the administering of angels; thou shall behold the power of God, and realize his spirit, which shall make thee acquainted with the way of heaven. Thou has a work to perform for the Lord, even in thy office. Thy mission is to the West; thou must go to the distant wilds; thou must go and preach to the Lamanites; thou shalt preach to many nations; yea, thou must even cross the Rocky Mountains, and raise thy voice to thy brethren in the Far West, even to many tribes and nations of them that are in darkness, and hunt the distant wilds. Thou art not called to cross the great waters—thou need not cross the briny deep, but thou may go even to South America, and do a great work in that land. Thou shall feel the solemnities of an endless eternity to rest upon thee even in that land. Thou shall have an inheritance in Zion, and dwell there with thy family. Thou shall gain thy wife if thou continue in faith, and rejoice greatly. Thou shall speak in other tongues, and prophecy: no power of the adversary shall be able to take thy life; yet thou will be tried. Thou must have patience towards thy fellow-men, and charity endureth all things; and if thou continue in faith, and save thy soul, thou shall dwell in the presence of God and the Lamb. Thou shall enjoy great blessing if thou art faithful; and I seal and confirm this blessing upon thy head by the authority of my office, and the holy Priesthood, in the name of Jesus Christ; inasmuch as thou shall live for God—and I seal thee up to eternal life. Even so; Amen. E. D. WOOLLEY, *Scribe*."

CERTIFICATE OF DEACONSHIP.

"*This is to certify*, That WILLIAM SWARTZELL has been ordained a Deacon in the Church of Latter-Day-Saints, at Rochester, Columbiana county, Ohio, under my hands; and is hereby authorised and licensed to act in his said office.

"Given under my hand, and dated this first day of March, 1838.

"JOSEPH SMITH, Sr."

JOURNAL.

Tuesday, April 10th, 1838. This day I left my family in Pekin, Carroll county, Ohio, for the State of Missouri. Went to my son-in-law's, Hiram Flint, who was going with me as far as Columbus. He had started before I had arrived at his house; I therefore set out alone, on foot, with a good knapsack of clothing, with some few letters of introduction. I left my daughter in Waynesburg. Went through Bolivar, on the canal. After I left Bolivar a constable stopped me, and charged me with stealing a pair of boots. He searched my knapsack, and finding no boots, let me go on my way rejoicing. So much for boots and Mr. Constable! Six miles west of Boliver took dinner with a German, who refused to charge me any thing. Stopped with another German over night, who also refused to take pay. Having travelled 30 miles this day, my feet were consequently much blistered.

11*th*. Tarried in Millersburg.

12*th*. Went through Mount Vernon, during a violent storm. It snowed this day three or four inches. Stayed all night three miles beyond Mount Vernon.

13*th*. Being a very unfavorable morning, I yet had great courage to go on, by reason of my strong faith. Came near to Granville; stayed over Friday, Saturday, and Sunday, with brother Sylvester Smith. Sunday night it lightninged, snowed, hailed, and rained tremendously.

16*th*. Arrived at Columbus: saw Luther and Hiram Flint. Stayed at Columbus on the 17th and 18th.

19*th*. Went up the Whetstone with Hiram Flint; the snow and hail melted this day. Every small stream was very much swollen, even the cow-tracks were filled with water; so that it was very difficult in getting along. Returned with Hiram to Columbus.

20*th*. Hiram and I struck hands of friendship. He gave

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me one dollar to bear my expenses to Missouri. Off I started, to the land of Zion, full of notions of heavenly wonders, which were to be shown forth by the immaculate Joe Smith, and his compeers. Took the national road leading to Springfield; stayed all night four miles west of the latter place.

21*st*. Passed through the rich and fertile valleys of Mad River and Miami. Five miles west of Dayton, I overtook brothers Shirtliff and Williams, who were emigrating with their families to the Far West, in Missouri. Camped out with them until Monday.

23*d*. Left the friendly camp of brothers Shirtliff and Williams, and overtook brothers Hiram Smith and Ezra Thayer and son, who had stopped in consequence of the badness of the roads. We all set out together, with great faith, and in good deal of mud.

24*th*. Crossed the State line. Passed through Richmond and Centreville. Overtook a great number of brother Mormons, who were obliged to hold up on account of the bad state of the roads. Came up with brother Harman, who was laid up with sickness; his old lady was making baskets to support herself and family, whilst the old man was sick. Brother Harman was perfectly speechless, from an overdose of Mercury, which had almost taken his life. The brethren requested me to sing and pray for him. We knelt down, and I prayed with great faith and fervor. I afterwards learned that brother Harman got well immediately. So much for Mormonism *versus* Mercury!

27*th*. Stayed till this day with Mr. Harman, and the other brethren. Went through Indianapolis; all well, thank the Lord. Lodged over night five miles west of Indianopolis.

28*th*. This morning left brother Thayer, and went on towards Terre Haute. On the road to Terre Haute, called on an old man, with whom I had a dispute about Mormonism, which ended in his ordering me out of the house; pretty *forcible* argument. Upon the intercession of the old lady, however, I remained all night.

29*th*. Arrived at Terre Haute; felt very sore: concluded to stop, and work a week at my trade.

30*th*. Went to work with one Mr. Finimore, in Terre Haute. A Mormon drove, of 15 wagons, encamped in the plains, about one mile and a half above Terre Haute. After I had been in this place for about a week, I saw so much stabbing, shooting, robbing, and gambling, that I thought it was no place for me, and that if they would get hold of a poor Mormon, it would be the last of him. So I concluded to put out.

May 7*th*. Arrived in Illinois. At a place near Paris they charged me 18¾ cents for lodging on the floor.

8*th*. Left Paris, and crossed a branch of the grand prairie, 14 miles in width.

9*th*. Crossed the Ambrose river. Great country for wild game.

10*th*. Crossed the Oko river. The ferry-man charged the Mormon brethren 50 cents for two horses and a wagon, at which piece of imposition, the followers of the prophet got very angry, and afterwards offered a dollar to a fellow, if he would go back and whip the ferry-man; but he backed out, thinking it would be doing too much for so little. The ferry-man swore terribly at the Mormons, and said they were all a d—d pack of villians, and would go to hell any how, as the devil was at the head of the caravan. I saw an old Mormon woman, with an old cart, hauled by an old horse, who was just returning from Missouri, having apostatised from the faith, and who had been at the ferry for two or three days, trying to beg her passage over. But all were deaf to her entreaties.

11*th*. Left the Mormon company behind, and trudged on alone. Stopped all night with Mr. Bankenship. Andrew Thayer and brother Goodsen had been with Mr. Bankenship the night before. Brother Goodson, High Priest of the Mormon Church, bought a gun of a young Bankenship, and paid him in Mormon money. Young Bankenship pursued the good Mr. *Good*son, and by the assistance of a Methodist preacher, caught him in a clump

of hazel bushes; returned him his spurious money, and compelled him to give up the gun.

12*th.* Stayed one mile west of Springfield.

13*th.* All well with me, thanks to my heavenly Master. Stopped at night one mile west of Jacksonville—no charge.

14*th.* Went eight miles west of Jacksonville, to brother Crisman's, and took breakfast. Brother Goodson and I preached at Squire Dungan's, who lives in Morgan county. Hence, brothers Thayer, Andrew, his son, Goodson, and myself, set forward on our journey. Crossed the Illinois River, and after leaving the ferry boat, waded through an immense swamp.

15*th.* Arrived at Pittsfield, Pike county, where brother Goodson left us. Brother Thayer sold his remaining horse in this place, having lost the other in a swamp prairie. We left Pittsfield, and arrived at the Mississippi River the same afternoon. Came to Atlas, a village near the river. Stayed over night at a very noble looking house.

16*th.* All well, thank God. Waited for the boat to take us over the Mississippi, until 2 o'clock, and, in the meanwhile, brother Thayer and I employed ourselves by fishing, and caught two very large cat-fish. Landed safe from the ferry-boat, at Louisiana, in Pike county, Missouri.

17*th.* Stayed at Louisiana this day; employed ourselves by fishing, but caught nothing. Took passage in a steamboat for St. Louis, and (no thanks to our drunken pilot) arrived in said city in good season.

18*th.* In St. Louis, and looking for a boat bound up the Missouri. Found one destined for Fort Leavensworth.

19*th.* Paid $5 a-piece for our passage to Richmond, Clay county. Laid up at the mouth of the Missouri until morning.

20*th.* The Missouri is a beautiful river. St. Charles is 25 miles from the mouth. Passed St. Charles; we sung and prayed to God to prosper our journey. I then got breakfast. After eating, I washed the dishes, and praised God. A very fine country in this vicinity.

21*st.* All well, and I felt so rejoiced at this, that *I shook hands with myself.*

22*d.* Left the mouth of Osage River, after taking in a load of iron, and other freight. This day, our boat took a spell of sticking in the sand, but we got her off without much difficulty. At Rochport we saw a man who had caught a cat-fish which weighed 90 pounds.

23*d.* Passed Boonsville and the City of Jefferson. Passed Brunswick half a mile from the mouth of Grand River. Landed at Richmond, in Clay County.

24*th.* Stayed at Richmond Landing this evening. This is the place where the Mormons land their goods for transportation across the country. I saw here Joseph Smith's box of mummys.

25*th.* Left the river landing on foot for Zion, or the City of Far West. No boots to walk in; some one was kind enough to throw them in the river. I was left with nothing but a thin pair of pumps, which I did not like very well. Forty miles to the City of Far West. Breakfasted five miles from the river, on the edge of a prairie.

26*th and* 27*th.* Brother Thayer was very sick to-day. Reached Far West between one and two o'clock in the afternoon. Stayed all night of the 26th with brother Joseph Smith, and were filled with great joy and faith in getting acquainted with the numerous brethren. We had great hopes of the future prospects of the city. In a conversation about our travels, those that journeyed with me took occasion to recommend my talents for cooking, whereupon I was instantly installed into the important office of steward to Joseph Smith, Jr. I was also chosen an assistant surveyor, at a salary of one dollar per day, to help to lay off the Stake (or city) of Grand River.

Monday, 28*th.* Commenced cooking for my Mormon brethren, in a large tent of canvass bed-ticking, at one dollar per day.

29*th*, 30*th*, *and* 31*st.* According to a decree of the committee of arrangements, it was ordered that the surveyors, with their link-men, should survey certain quarter sections of land, for the use and behoof of those whom they thought fit to bestow them upon. The most prominent and influential members of the fraternity were generally the

only ones upon which donations of land were conferred. I particularly observed that the *least* among the brethren were the *least noticed*, and *got the least*. Brother *Ripley*, the chief surveyor, would say, "brother such-an-one must have a good lot, and brother such-an-other might look out for himself." I took note of a great many things, while I superintended the cooking department, that did not *savor* very strongly of piety, or honesty. The boss cook was not asleep.

June 1st, 1838. This day Joseph Smith says to me, "We are getting along, brother Swartzell; be a faithful steward, and we will remember you well." Thinks I to myself, "So much for that."

2d. All the surveyors came in this evening to their suppers; they ate like *honest* men.

3d. Rather a solemn day among the brethren. Brother Lyman White preached to-day.

Monday, 4th. All hands to business, as usual, according to counsel.

5th. All well as common. I get my milk of our sister White two or three times a day, if required, for mush and milk, and I render my account to Bishop Knight, who is a superintendent of provisions.

6th. Three pails of milk to-day for mush. Some of the surveyors who had a distance to go, and did not come for their dinners, contended that I should carry the mush-pot after them, as they would get hungry before they went out to work. I told the mush-pot party that they were servants, and must submit. Whereupon the mush-pot men got their dander up, and talked right *pot-valiantly* about declaring a mush-pot war. The matter cooled off when their stomachs were filled.

7th. Doing well. Got three pails of milk, thank the Lord. I am looking forward for better times. Pudding and milk (the milk warm from the cow) for breakfast. Mush and milk for dinner, and mush and milk for supper. This evening Orrin White and myself went a fishing; caught two large cat-fish. Pretty well off for pork now.

8th. All well this morning; and thanks be to God, who

sent us the cat-fish. Cat-fish and milk for breakfast; no mush. I perceived that every man was conjuring out plans how to get rich.

9th. Pretty good times: milk to-day, as usual. Exercised ourselves by throwing a hatchet at a tree, at fifteen steps distance. This ends the faithful work of the surveyors this week.

10th. As the Lord has blessed and prospered the proceedings of the last week, I bless his holy name for his many tender mercies. This day explains to me many things. The news is, Orson Hyde has returned from England, and it seems he did not proclaim the great gathering of the children of Zion in Missouri.

11th. This morning I got a pail of milk. Brothers Joseph Smith, Martin Harris, and myself, went to digging a spring, and walling it in. Brother Lyman White hauled the stone to wall it in, and I did the mason work. After being dug out, cleansed, and walled up, I observed to the brethren present, that as the mason work was finished, we ought to make prayer before God, that the spring might never fail—'flowing as an everlasting fountain' to the saints elect. It was agreed upon by brothers Smith, White, and Harris, that on me should devolve the duty of consecrating the spring. We then all bowed our knees before God, with our faces towards the spring; and holding up our hands, supplication was made to the Almighty, that the spring might everlastingly send forth an abundance of good water to the inhabitants of this blessed and consecrated land. We were all well pleased with the spring, and had not the least doubt but that it would work well. But a wonder now came to light; in two or three days the spring began to fail, and in about one week it went entirely dry. From this fact, many contended that there were no saints in Zion. Immediately after we had prayed by the side of the spring, and before it had went dry, I observed to Joseph Smith that this city should have a new name. Brother Joseph placed his back against a small shady tree near the spring, and then said, "We shall alter the name of this *stake*," (every city being called a stake,) and looking towards heaven

for a short time, said, "It does not take me long to get a revelation from heaven, and this stake, or city, shall be called Adam-on-Diammon." He assigned as a reason for calling it so, that there was no place by that name under heaven.

12*th*. Unwell; no remarks this day.

13*th*. Search was made for water, as there were not many springs in this country; the season being very dry. A well was dug about 12 feet deep; water was found, but it was very spare, and muddy. The most of our water was hauled from Grand River, three quarters of a mile distant; very warm and muddy, at that. I frequently carried water a mile and a half on my back, in a jug.

14*th*. Trouble in the camp. Thank the Lord for his kindness, I gave up my stewardship, and commenced work with brother Ezra Thayer, in the mysterious art of making shingles.

15*th*. Ezra Thayer, Dr.
To one day's work, - - - - - - - - - $0,75

16*th*. So well, so good. Another day's work for brother Thayer, - - - - - - - - - - - - - $0,75

17*th*. Lord's day.

18*th*. This evening I praised God for his many mercies.
Brother Thayer, Dr. for one day's work, - $0,75

19*th*. There seems to be considerable trouble between brother White and a preacher from Tennessee. It appeared that the Baptist preacher claimed a quarter section of land, by virtue of a pre-emption right, he having made actual settlement upon said land, according to the laws of Congress. This land was sold by brother White to brother Thayer, for $50. Brother Thayer held the land by subsequent settlement, in spite of the claims of the Tennessee preacher. White called him a 'go-to-heaven-by-water rascal;' and if he did not leave the country, he would flog him. The Baptist preacher was positively frightened out of his just claims. This completely destroyed my faith in brother White; and I told Andrew Thayer if he (White) did not quit his crafty lying and rascality, that I would not listen any more to his preaching. Brother Thayer to one day's work, Dr., - - - - - - - - - - - - $0,75

20*th*. I feel much concerned about future prospects. Things look a little dark. Brother Thayer, Dr.
To three fourths of a day's work, - - - $0,56

21*st*. All well; no remarks. Three fourths of a day's work for brother Thayer, - - - - - - $0,56

22*d*. Brother Thayer, Dr.
To one day's work, - - - - - - - - - $0,75

23*d*. Doing little or nothing to-day, but watching the signs and prospects of the times, and looking upon the vast concourse of people daily coming to this place. This great and zealous multitude will make a change soon, or I am much mistaken. It seems to me that they are not all actuated by religious motives; and if I am wrong in impeaching the designs of others, God be merciful to me a sinner.

24*th*. Thanks be to the Lord for the health of my body, and I sincerely pray that he may calm the troubled state of my mind, which is tossed about by a thousand conflicting opinions, like the waves of a tempestuous sea. I cannot listen with ease to the preaching of Lyman White—his exhorting a war upon the peaceful citizens of Missouri—after his lying and swindling transaction with the preacher from Tennessee. In one of his sermons he denounced the citizens of Missouri, because they would not embrace the Mormon faith, as "hypocrites, long-faced dupes, devils, infernal hob-goblins, and ghosts, and that they ought to be damned, and sent to hell, where they properly belonged." Now, I thought this language was insuring his own destruction, and with all his seeming devotion, and damnation-dealing eloquence, he was as fit a representative of the devil as any man I ever saw. My blood felt chilled while listening to such blasphemous discourses. I know that he is not a man of truth, and yet he calls himself a leader of the people of God!

25*th*. Done half a day's work for brother Thayer, at 37½ cents. I understood that on yesterday the high presidency of the Far West called a meeting at the city of Adam-on-Diammon, for the purpose of ordaining a bishop, three presidents, twelve high priests, and a scribe, to preside over the city of Adam-on-Diammon. These officers were known

by the name of the High Council of the Order of the Holy Priesthood of Melchisedec. The business of this council was, to deliberate upon the temporal and spiritual affairs of the brethren, and all questions involving the rights of persons and property, were referred to this tribunal for adjustment. The Council, or Order of Melchisedec, were alone invested with the power of ordaining ministers, conferring blessings, baptising, prophesying, receiving revelations from heaven, speaking in unknown tongues, and working miracles. There was also a subordinate order of priesthood, whose business it was to preach and teach; but were excluded, with the exception of conferring blessings, from exercising any of the functions which appertained to the Order of Melchisedec. The proceedings of the council were recorded by a scribe appointed by the presidency. These worthy dignitaries held their offices from the head of the Church, Joseph Smith, Jr. When business demanded their convocation, they usually assembled under a shady tree, if the weather permitted, and the dignitaries seated themselves upon the top of a high wagon. John Smith, brother to Joseph Smith, Jr., was first President, Caleb Calhoun the second, and Lyman White third President. Every case was argued by the council, for each party, and submitted to the twelve high priests, the first high priest delivering his opinion thereon. At each meeting, the first thing attended to, was singing a hymn and prayer. This is as much as I can recollect of the organization of this terrible Sanhedrim. A greater piece of mockery of religion, fanatacism or ignorance never devised. [See Appendix, *a*.]

26*th*. Not much doing, but looking after land for locations. Brother Brown, high priest, was appointed to act boss at the business of showing the city and out lots to strangers who came for the purpose of purchashing; got a good salary. He made considerable money at this business; was formerly a poor *coote*. A decree came from the first high President, that there should be no speculation in these days; but brother Brown defied the decree. Like a second Jesurure, he *waxed fat and kicked*. Hiram Smith, by way of speculation, built a couple of brush props on a small

patch of *located* land, and then had the conscience to ask $300 for it.

27*th*. Great trouble in the camp to-day. Brother Pack and widow Ives were expelled from the Church, because they would not lay out their money, which was considerable, in the purchase of lots in the city of Adam-on-Diammon; but removed down Grand River, to buy land to suit themselves. The god of the Mormons, I begin to perceive, is the god of Mammon. Brother Pack and widow Ives were regularly denounced from the pulpit. It seems that in order to induce many of the dupes of Mormonism to emigrate to Missouri, some of the leaders take advantage of their poverty, by representing the flourishing condition of their settlement in the West, and that they have thousands of acres in wheat. This bait many of the poor half-starved creatures readily swallowed, and emigrated to Missouri; but they found no wheat there, or any thing else to live upon. They consequently found themselves so much poorer at the end of six months, that they were unable to return. [See Appendix, *b*.]

28*th*. Went down to where brother Pack had bought land, on Grand River. I went down two miles further on the river, to look for a place which I had seen in a vision, before I left home. Tarried with the brethren till the 29th.

29*th*. Mr. Wilson, brother Decker and myself, went to the place to which my vision pointed, and found it precisely as I had anticipated.

30*th*. As my newly discovered land indicated no signs of being located, I took an axe, cut down three or four trees, chopped them up into logs, and laid the foundation for a house. I then made two or three brush-heaps of the tops of the trees, and put my name on one tree, with day and date. This is what is called *locating* land by actual settlement.

July 1*st*, 1838. Returned to Adam-on-Diammon. There was considerable talk about the celebration of the coming Fourth of July, and the laying of the corner-stone of the house of the Lord.

2*d*. Saw a great number of brother Mormons who had

just arrived, and camped out. It looked like a large camp-meeting ground. Some of the new brethren remarked, that God could not have made a better soil for the Saints.

3d. Started for the city of the Far West; came to Mr. Williams', where brother Barnes was hoeing corn. Took breakfast with Mr. Williams, on poen, tea, and bacon; helped him to hoe corn till noon. Brother Barnes and I then put off for the Far West; came to the residence of an old acquaintance, where we got supper and lodging.

4th. Started a distance on our road, and, on account of this being the Fourth of July, we bowed our knees, and lifted up our prayers before God. When I had prayed, brother Barnes said, "Most righteous Father, we continue on in supplication and prayer in the name of thy dear Son, that this day may be celebrated to the glory and honor of the Father, Son, and Holy Spirit." Within eight miles of the city, saw a beautiful white flag, from a high hill, whereupon we set up a loud shout. Arrived at the city, and took a late breakfast with a brother, and an Ephraimite. The celebration was carried on in this place, under the auspices of the Mormon Church; and the performances of the day were quite interesting, and spirited. A great crowd were assembled around a very high liberty pole, near the temple. Sidney Rigdon was the orator of the day; who, after singing and prayers were performed, read off his oration with considerable energy and eloquence. He declared that "we, as the chosen people of God, would be no more driven from place to place—and we swear by the great Jehovah, that we will take vengeance on the citizens of Missouri. We have borne more persecution than human nature is capable of bearing;" at which they all sung out with three loud cheers, "Amen! amen! amen!" I was grieved to the very soul at such proceedings, coming from such a handful of men, who would raise their puny arms against the whole world. Thinks I, the wisdom of that man, (Rigdon) and all those that shouted with him, is weakness before God, and therefore I could not shout with them in this instance.

8th. Returned to Adam-on-Diammon in good health of

body, but in an agitated state of mind. Bro. White preached to-day; his text was recorded—*no-where.* He spoke of the sons of thunder, and of war, and of loaves and fishes; of the bill-fish, shell-fish, white-fish; that the Bank of Kirtland was a complete net to cull the Saints out from that region to the blessed and consecrated land. Thinks I, my dear fellow, you will get war enough before long, for the people of Missouri will not put up with your insolence much longer. He said the Missourians were blind, and stank strongly of the Devil—and that Peter's having cut off the ear of the High Priest's (Caiphus) servant, was a strong argument for war. From this day, I concluded to make my escape from this *blessed* land, and as soon as possible.

9th. Well to-day, thank the Lord; one day's work for brother Thayer. - - - - - - - - - - $0,75

10th. One day's work for brother Thayer, - $0,75

Feel very distressed at being in this remote region, and so far from my family.

11th. One day's work for brother Thayer, - $0,75

I have come to the conclusion that nothing is done here by the Holy Ghost. Every thing seems to be confusion and strife.

12th. One day's work at drawing house logs, for brother Thayer, - - - - - - - - - - - - - $0,75

13th. One day's work at drawing house logs, with oxen, for brother Thayer, - - - - - - - - - $0,75

14th. Some talk of a meeting—for what purpose I do not know—it is called a Daranite meeting. It was held in a grove, in the woods, adjoining brother White's house, where a number of benches were made out of trees split in two. Sentinels, armed with pistols, swords, and guns, were posted on the outskirts of the grove, while the Daranites, as they were called, occupied the centre. Just as these things were going on, brother Higby asked me if I could eat strong meat. I answered him that I could, if the meat had a good scent. The answer deprived me of being then let into the secret, or being admitted to the meeting. As I walked by the side of brother Barne's, towards the place of meeting, I asked him what this meant; he answered me by

saying that it was going to prove who were the men of God, and who were not; adding, further, that I had better not come along with him. So I walked back to the place where we had started from, where I found brother Sherry, and I spoke to him about it, and he said it was no good thing that they were about, and that he had no faith in this Daranite business. After the meeting adjourned, brother Thayer said to me, "Ah! brother Swartzell, you should have been at the meeting; you should have heard all about the Daranite business, for brother Joseph preached, and brother Hiram, and brother Rigdon." I told him what brother Barnes had said to me. He (brother Thayer) replied, "I dare not tell you what they said or preached; but never mind, next Saturday is another Daranite meeting, and then I will cause you to come in, too, to learn this mystery—provided no one objects to your being a Daranite, or a MAN OF WAR!" This, thought I, is going into the merits of the cause; but brother Thayer cautioned me to say nothing about it.

15*th*. Every one seems melancholy: brother Barnes preached very well to-day—brother George Smith preached very well to-day: George Smith preached very well, too. After the meeting was over I stepped up to a fine, honest looking man, by the name of Lee, at whose house I had been a number of times; and after conversing with him a short time, he observed to me, "This is the first time that I ever heard the Mormons preach; and is their creed a fighting creed? For my part, I do not want to hear any more such doctrine, nor will I take a part with them. The word of God speaks peace to all men, and it does not seem that they will have peace here long." This man seemed to speak reasonably and friendly. He was no Mormon.

16*th*. Very warm to-day; worked for brother Thayer. Woodticks at night, in almost as thick swarms as the flies which plagued Pharaoh, in Egypt; and in day-time the gnats, musquitoes, and house-flies were so numerous as almost literally to devour the horses. I never suffered so much for water in my life; which, without the necessary quantity of food, has reduced me to a mere skeleton.

17*th*. So very warm and sultry this morning, that we cannot work. Water being scarce, brother Thayer and I made search for some; we found a spring under a lime-stone rock, on the bank of the river, about one mile from Adam-on-Diammon. We carried some back in a stone jug.

18*th*. Very weak in body, from the heat and want of food.

19*th*. Got something to eat to-day from brother Lyman White; it was unexpected, owing to the extreme scarcity of food. All things are going on as briskly as ever. The brethren are getting lots, and raising houses on them—two or three every day. Brother White employed another brother to haul wheat, flour, and corn, with his team, to satisfy the craving appetites of the hungry brethren. Every thing is now forgotten in breaking bread. Flour is $4,50 cents per hundred, and, without the money, none could be procured even at that price. Some of the poor had neither money nor credit, and *charity* is an entire stranger here. Every man looks to his own interest, and possesses little or no brotherly kindness. Some of the brethren stole the milk from brother Owen's cows last night, and sister O. had no milk for breakfast this morning. Much complaining among the poor for food and water. Brother Owen, and two others, were made a cattle committee of arrangement, by Bishop Knight, for the purpose of purchasing and selling cattle, for the benefit of bleeding Zion. The committee procured the requisite number of cattle at the very low rate of ten dollars, all round—that is, paying as much for a young heifer or calf, as for a full grown cow or steer—and sold them to the brethren at the rate of from 30 to 40 dollars a head! Brother Hiram Smith bought one cow at forty dollars, the best in the flock. The great men among the brethren, secured some of the best cows before they were driven to this place. I perceived that there was more *self*ish kindness than *brother*ly love among us. I am compelled to keep the day of the month noted on my Journal, as I am not in possession of an Almanac. [It may not be improper here to state, that when I wished to make an entry in my Journal, while stationed among the Mormons

I was under the necessity of retiring some distance from the camp, to a large tree under whose boughs they believed I was offering up my daily prayers; where I wrote without being disturbed, as none were aware that I kept a record of their transactions—nor did I at that time have the most distant idea, that at some future period these notes would be laid before the public in the form of an exposition of the corruptions of a band of religious fanatics.]

21*st*. This day we had a great Daranite meeting. The brethren assembled in the grove—myself among the rest. The Daranites were all armed; some had swords, some had pistols, and others had guns and cow-hides. (Rather a singular meeting this, when no enemy was in view.) A circle was formed, in the midst of which, the regular Daranites seated themselves, while sentinels, well armed, guarded the outposts, and secured the usual entrance to the place of meeting, so that no one could enter except a regular member, or those desirous of being initiated. The grove was situated between Grand River and a large prairie, well timbered and beautifully shaded. Here the Daranites held their scout meetings; and placed their guards to prevent any intrusion. Applicants for membership, (having made their intention to become members known at one of the usual meetings for worship,) were brought within the guards a short distance, where seats were provided for them; and where they remained until all things were prepared for their reception, when they were initiated in companies of eleven at a time. So that each company, after initiation, should choose a Captain, and remain the even number, ten. Such was the state of affairs when I chose to become a Daranite. About fifty of us were passed by our conductors, through the guards, and seated as candidates for membership in the Daranite band.

After singing a hymn, and prayer by the High Priest, (Lyman White,) some of those who had previously been sworn, while reviewing us, made some remarks, such as "They are good looking fellows," "They will make good soldiers," accompanied with smiles and laughter. For my own part, I thought it too serious a matter to laugh at.

Lyman white, High Priest, was the orator, and expounder of the ceremonies. He held in his hand a cow-hide, on the end of which, was about a pound of lead, with a string to it, passed around his wrist; and he said that every Daranite should have such a weapon. The High Priest performed the ceremonies, and commented upon the order of things with his head uncovered, and hair cut in a peculiar manner. He declared that if any of the brethren had any cause for enmity against his fellow, that they should retire by themselves a short distance, within the guards, and settle it, and become reconciled to each other *immediately;* and if they could not settle the difference between themselves, they should select a third person to act as umpire between them; and if a reconciliation was not then produced, they could not be enrolled among the Daranites until the matter had been brought before the high council, and settled. If any man had aught against himself, it was necessary that he should make it up with God; and that he should immediately ask to be cleansed; as this, also, was requisite, before he could become a Daranite. I considered that I had a great deal against myself; but perceiving that they had no discernment of spirit, I said nothing; and as no other person found fault with me, I was initiated into the mysteries of Daraniteism. The promised revelation, said to have been received from heaven by Joseph Smith, Jr., then was, or should have been, possessed by me, in order that I might be "*A man of God, and a son of Thunder.*" Joseph Smith, Jr., preached to us some time on this subject; (which words I do not recollect;) but he told us what we must do on certain occasions, &c. The preparation for the favorable reception of the oath, was by progressive caution; and, at the very moment when it was about being administered—when curiosity was on tip-toe—permission was given to any who desired, or were faint of heart, to withdraw.

The High Priest stood up in the centre of a circle formed by eleven men, (that being the number initiated at a time,) and administered to them the oath, word by word, each one of the circle at the same time repeating the word after him, with uplifted holy [or *wicked,* I know not which,] hands.

The following is the oath, as near as I can recollect:

"Now I do solemnly swear, by the eternal Jehovah, that I will decree to hear and conceal, and never reveal this secret, at the peril of committing perjury, and the pains of death, and my body be given to be shot, and laid in the dust. Amen."*

After the administration of the oath, he charged us to "prove faithful in whatever I commit to your trust, come life, or come death. Though you should be brought before the mouth of the enemy's cannon, you must not attempt to run away, or falter in your duty, or betray the trust reposed, no matter what might be the consequences, or you will be *shot down by your own officers!* If one should run away, he might betray the Daranites; and if any of you should run away, and betray this trust which is committed to you, though he should be five thousand miles distant, the Destroying Angels will pursue him, and take his life—have him shot privately, so that it may not be found out or known to men." And he further charged us, "that if any brother should have stolen a horse, or committed any other offence, and is arraigned before a justice of the peace for trial, you must, at the risk of your lives, rescue him, and not permit him to be tried by the Gentile law; but bring him before our tribunal, (or court of justice,) and let him be tried by our own High Council."

When the High Priest had delivered himself of these charges, agreeably to the order of things, he next informed us that he would give us a *sign* "whereby ye may know each other anywhere, (either by day or by night,) and if a brother be in distress. It is thus: To clap the right hand to the right thigh, and then raise it quick to the right temple, the thumb extending behind the ear." He then gave us the pass-word—which was to be spoken at the moment of giving the hand of fellowship—"*Who be you!*"† Answer—"*Anama.*"‡ "This word, *anama*," he further informed us,

* As this oath was administered to me while in ignorance as to its nature and consequences, and unauthorized by the laws of my country, I consider it *now* as not binding upon me to keep it secret, but feel it a duty to thus publicly divulge it to the world, in order that other persons, innocent and unsuspecting as myself, may not be duped in a similar manner; praying that my Heavenly Father will save me from the awful death which I, by that oath, invoked might befall me.

†The Quakerism for "Who are you?" ‡Probably intended for the French word *unomi*.

"is, by interpretation, a *friend*. This, then, is the sign to distinguish ourselves from all other people under heaven."

We (the eleven, of whom I was one,) then stepped off a few paces, for the purpose of choosing our captain. I suggested brother James Sloan as a suitable person. While the High Priest was initiating others, we proceeded to elect brother Sloan as our captain, by acclamation and uplifted hands.

After all the candidates were initiated, and captains elected, we were all brought back again and seated, when the High Priest gave us another charge, which is, as near as I can recollect, in the following words—"That every Daranite must hold himself in readiness, at a moment's warning, by day or by night. Each one of you must be equipped with a gun, or a cow-skin, or a pistol, &c., according to your differents stations; each one of you to have on hand, (when called upon to go at a moment's warning, asking no questions,) one pound of powder, and one hundred bullets."

One captain admonished us to be "true and faithful. I will be with you in life or death. I expect to be one in the great battle of Gog and Magog, until the blood shall come up to the horse-bridles.* If in battle one of you should be so unfortunate as to be shot down, you must have faith enough to rise up and shoot again." I thought to myself "Oh! of how little faith am I." Though I went into this measure, yet after witnessing all this impious ceremony, I confess I then heartily disapproved of it; and if I did wrong in so doing, I pray God, through the merits of my Saviour, to forgive me.

I have not stated every thing accurately, perhaps, as my memory does not always serve me fully; but that which I have stated, in the presence of God I know to be true.

22*d*. Brother White preached to-day, on the *consecration* [See Appendix, *c*] of property to the Church of the *Latter-Day-Saints*. He said that after the brethren had bought lots to suit themselves, with their own money, in the city of Adam-on-Diammon, [See Appendix, *d*] then they should *consecrate* all their money and property to the

* See Rev. xiv. 20; and xx. 8.

Church, so that the Church can purchase the lands and locations within 12 miles from the centre of the *stake*, in every direction. Two miles square, in the centre of the twelve mile circle, was laid out in lots of an acre each, in the centre of which, was the temple lot, of four acres. The lots nearest to the temple lot, were the property of the High Priests and dignitaries of the Church. These lots, to a certain distance outside of the two mile square, were of different sizes, from five to ten acres each, to be appropriated or disposed of to individuals, with a due regard to the size of the family, the larger families each to have a ten acre lot, and the smaller families each a lot of five acres, as a home-stead. Upon the extremities of the twelve mile square, there were to be laid off four lots of a thousand acres each; one upon the east, west, north, and south. These thousand acre lots were designed as the general farming lands of the whole brotherhood, who were all to be under the direction of the dignitaries or overseers of the congregation; and from the proceeds of these thousand acre lots, the laboring part, or those who tilled them, were to receive their bread-stuffs, and their seed-grain, while the residue of the crops was to go to the support of the Church. These overseers have the power of directing who and where to work, and when to quit work—where the rail timber shall be cut, and where the fences shall be built. This *stake* is so laid out, that all, in going from their dwellings to the centre lots to work, have precisely the same distance to travel. These plans are to be more fully carried out when all the saints 'from a-far,' who are expected to be here, shall be congregated together at this stake; and, it is thought, the more poor (who are more able to work) that can be brought here the better, and the more profitable it will be to the Church.

[Memorandum.—Sidney Rigdon said he wished that the "*whole Gentile world were sent to hell!*" He also said, that "when the consecration came to pass, that every man must milk the cows, and do the washing for his own family, or hire it done, or get a nigger to do it. I said to him, "Every man would not be willing to do it, or buy a nigger to do it

for him. For my part, I will go with a dirty shirt before I will be my own washerman." He told me, "I *must* do it, or be cut off from the Church, as the fair daughters of Zion should not touch a dirty rag!"

23*d*. Thank God for all his mercies, and for preserving my body in a state of health. Worked for brother Thayer to-day. As we were conversing about what had transpired, I observed, "That the people of Missouri would not suffer such rascality much longer." "What!" said he, "do you think that the brethren are defrauding the Gentiles out of their lands!" "Yes," said I, "I just do think so." "If you think so," said he, "you must go to them, for their lands belong to us, the people of God, and we must retain it the best way we can; God has given us these lands to prepare his coming." I answered, "God is just, and will not countenance such rascality." Brother Thayer replied, "Brother Joseph said that we must buy all the improvements of the Missourians that we can, and give our notes for them, and if they sue us at law, they cannot recover any thing from us. And if we cannot get the lands in this way, we will *whip* them off." Brother Thayer further informed me, that *honest* brother Hiram Smith gave a blackleg several hundred dollars of Kirtland money to play off for good money, and with the good money brother Hiram bought a half section of land near Jacksonville, Illinois, for the purpose of establishing another *stake*, or city of Zion. If this is not a gambling, swindling transaction, I know nothing. Now, brother Hiram being a High Priest, of the Order of Melchisedec, and a pillar of the Church, this might pass for a *high* handed, *holy* act.

24*th*. In good state of health to-day; worked for brother Thayer.

25*th*. Went down Grand River with brother Thayer and son, for grind-stones.

26*th*. Doing nothing to-day, except looking at the hands employed in getting out logs for brother Joseph Smith's house, in which he intends translating the heiroglyphics of the Egyptian mummies.

28*th*. Daranite meeting to-day—a great ingathering of

the brethren. After considerable preaching, as usual, and a vast expenditure of breath in expounding to the dupes, the High Priest stood up in the middle of eleven men, and with their hands uplifted, administered the oath, and initiated them into the band of warriors, and sons of thunder. The whole band of warriors was organized into companies of tens, twenties, fifties, hundreds, &c. The whole were placed under the command of a Brigadier General, with his under officers, Colonels, Majors, &c., accompanied with a band of music.

29*th.* Strange rumors respecting the appearance of Adam, the "Ancient of Days"—the father of all mankind who is to put the Church to rights for the glorious reception of Christ. Only a a few of the dignitaries of the Church, however, will be so fortunate as to see him. Brother Joseph Smith, and brother Sidney Rigdon preached to-day in Lyman White's new house, which had no roof on, brush being laid on the joice for a shade, while the audience were seated on the sleepers. Brother Rigdon preached first, from Eph. 4:4—13, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, &c." In illustrating this text, brother Rigdon said, "That if the *man in the moon* should step down upon this earth, in search for religion, and would come among the Methodists, they would say to him, 'Come here, thou *Moonite*, we have the *only* religion of Jesus Christ, for we have the Spirit—we are the chosen people of God.'

"Then the *man of the moon* will ask them 'If they have any apostles!'

"The Methodists reply, 'Oh no, not at all, sir.'

"*Moonite.* 'Hast thou any prophets!'

"*Methodists.* 'No.'

"*Moonite.* 'Any evangelists!'

"*Methodists.* 'No: we have no such articles in our Church—such things are all done away with now-a-days.'

"Then the *gentleman of the moon* will go to all the other Churches, and ask them 'if they have any of those gifts

which Jesus Christ gave to men when he ascended on high!'

"All the Churches will answer him, 'No, not at all, sir.'

"'Oh ho,' says the *man of the moon*, 'pretty much the same as it is in my country. I cannot, in justice to myself, join any of your Churches, unless you have apostles, and prophets, to tell me of things to come, and the right way to serve God. One has *this* kind of faith, and another *that* kind of faith—five or six kinds of baptisms—there are many faiths, many Lords, many baptisms—how can you hold to them all!'" After dwelling for some time on that part of the text which speaks of giving "gifts unto men," the orator resumed his seat.

Brother Joseph Smith then preached, and took his text in 1 Tessalonians, 5:15 to 23d verse. He preached on prophecy, and said that the Spirit of God had appeared to him, with wonderful *light* and *mystery*—in such a manner that we would not believe him, were he to tell us what he had seen; and that he could not say what God did these things for. "But," said he, "I cannot help it. I know that all the world is threatening my life; but I regard it not, for I am willing to die at any time when God calls for me. I have been beaten, abused, stoned, persecuted, and have had to escape by day and by night. I have been sued at law, and have always proved myself innocent. I have had *twenty-one law-suits.* I am of age; and care not how long I live. Not my will be done, but thine, O Lord!"

30*th.* One day's work for brother Thayer, Dr 75 cents.

31*st.* Missourians electioneering hard among the brethren to-day. Twenty of the Mormons drove off some of the Missourians from their improvements with cow-hides. The brethren are determined to have all the lands and property that they can lay their hands upon. Said I to brother Thayer, "They will be friends with the brethren until the election is over, and then look out that they don't make them smoke, for driving the citizens off of their lands. This will be kept quiet until after the election: then will come hard times." "But," said brother Thayer, "the land is ours,

and we will either have actual settlers upon it, or we will take it by the sword."

August 1*st*, 2*d* and 3*d*. Worked for brother Thayer. Scarcity of food and water on the 3d.

4*th*. At brother Hoops', eight miles from Adam-on-Di-ammon, helping him to raise a house.

5*th*. Feel melancholy to-day. Brothers Lot and Cahoon preached. Brother Lot said "we were all growing up as plants in Zion." Brother Cahoon said "he did not know how long we were going to stay in this land. It may be that we will have to flee beyond the Rocky Mountains, for the times are beginning to get troublesome—persecution is now beginning—we must be wide awake, for the *old beast* (the Devil) is now roaring." He seemed to talk unreasonably, but many of the innocent dupes did not see the destruction that was coming, and I dared not give them any warning. But the crafty old chap gave the congregation no rumors from abroad. The brethren were so completely hood-winked, that they could not perceive the pit that was preparing for them.

6*th*. Helping brother Williams to raise his house.

7*th*. Helping brother Cahoon work at his house. We had a great speech to-day from a candidate for the Legislature. This day an express arrived from Gallatin, in Daviess county, that the Missourians had raised a mob against the brethren, and killed two of them, and would not permit them to be buried. There was a great fight on the election ground in Gallatin. Trouble has began in real earnest—for stabbing with knives, throwing of stones, clubs, staves, &c., is the order of the day, in every direction. Brother Butler knocked down and laid open, in a frightful manner, the skulls of several citizens, with a bludgeon. As soon as this news was known, an express was immediately sent to Far West, and 180 armed brethren assembled at Adam-on-Diammon, for the purpose of resisting an attack that was hourly expected. The women and children were all collected in one place, and a guard srationed around them. The brethren, in anticipation of a regular seige, butchered two beeves, and cooked up a quantity of corn meal, determined to live

as though it would be their last. All was in an uproar: some crying out "*The infernal mobs!—the infernal mobs!!*" I thought the cry of "infernal mobs!" came with a bad grace from my Mormon brethren—they having preached up the mobbing doctrine ever since I have been among them—but God knows that I, like a dumb man, could not speak.

8*th*. The morning has came, and no "mobs" yet. About six o'clock in the morning every man appeared under arms. We all marched out upon the prairie, where we formed a hollow square—the horsemen on one side, and the foot soldiers on the other, (the officers occuping the centre of the square.) Brothers Smith, Rigdon, Cahoon, Eberly, White, Lot, and many other officers, were all in uniform. Sidney Rigdon drew his sword, and said, as near as I can recollect, these words—"We have been imposed upon and persecuted, ever since the rising of this Church—have been driven from Kirtland, Ohio, to Jackson county, Missouri; from Jackson to Clay county; from Ray to Caldwell county, and now we are in Daviess county. We are the people of God, and the only people that believe in His word. We fear God, our Almighty Protector; and we will be no more driven from this blessed land. Now, we, as the people of God, do declare—do declare and decree, by the great Jehovah, the eternal and omnipotent God, that sits upon his vast and everlasting throne, beyond that etherial blue—[pointing his sword upwards]—*we* WILL *bathe our swords in the* VITAL BLOOD *of the Missourians, or* DIE *in the attempt!*" The whole company then shouted, and gave three cheers.

Just at the time these proceedings were going on, a violent tempest came up. It rained, and thundered and lightened tremendously. Such peals of thunder, and such vivid flashes of lightning, would defy the descriptive powers of the most graphic writer! Our soldiers—although drenched to the skin with the rain, and stunned almost to deafness by the loud artillery of heaven—manfully stood the "peltings of the pitiless storm."

But to go back a little in my story—A Mr. Black, a citizen of Missouri, and who resided near the city of Adam-on-Diammon, sold his pre-emption right to one of the

Mormons for the sum of one thousand dollars, five hundred of which was paid in hand. A misunderstanding arose between the contracting parties—the gist of which I was never able to learn—which eventuated in a determination, on the part of the Mormons, to expel him from his premises. During the assembling of the Mormons on the prairie, [as related above,] messengers were sent by Joseph Smith and his head men, with certain written proposals, (or articles of agreement) to Mr. Black, which he refused to sign. Upon the refusal of Mr. Black to sign the articles of agreement, we all marched, in silence, to his house, which we immediately surrounded. A dozen, or more, rushed into the house, presented the articles of agreement to Mr. Black, and told him he "*must sign it, or die.*" He answered them, "I will die first. But," added he, "I will draw up and sign an article to suit myself; and if *it* does not please you, *gentlemen*, I will suffer death before I will sign another." This proposition, after considerable angry talking, was acceded to. The articles were then written, and signed by Mr. Black, when my Mormon brethren took their leave—not, however, till our Brigadeer General, (Mr. Eberly) by way of admonition, told him that "if you violate the articles of agreement, *death shall be your portion!*" We then returned to Adam-on-Diammon, where a crowd of spectators were looking on, in idle curiosity, at these proceedings. A young man by the name of Rigsby, a citizen of Missouri, could not subdue his indignation, and uttered some strong invective against the conduct of the Mormons. This raised the *holy* ire of the Prophet, who commanded him to step forth into the centre of a square that the soldiers had formed. He then handed him a paper, and requested him to sign it; but the young man indignantly refused. Joseph Smith then ordered six men, all armed with cow-skins, from out of the square, observing, at the same time, to the young gentleman, that if did not sign the articles of peace, he should receive sixty lashes with the cow-skin. The young man hesitated for a moment, but seeing that the six men were ready, at a given signal, to obey the commands of the Prophet, very relactantly signed the paper, and immediately made good his escape. [See Appendix, *e*.]

9th. All quiet; nothing very material going on, except cooking and eating. Spies were sent out, and returned without making any discoveries. Owing to this fact, they commenced wrestling before Lyman White's house, for exercise, which they kept up till near noon. One would act champion, until another, more active, would throw him, and carry off the palm of victory. Brothers Robinson and Joseph Smith, appeared to excel at this amusement. Great laughter was excited when prophet Smith and orator Rigdon entered the arena. In the struggle the prophet gained an advantage, on account of the orator's sword becoming entangled between his legs, which brought him to the ground. After a dinner of beef and roasting-ears had been despatched, Brigadier General Eberly made a very eloquent speech, in which he congratulated the band of warriors for their consummate bravery, and noble daring in their recent attack upon the house of Mr. Black. The exercises of the day astonished the natives. I suppose the Missourians, or as they are called in Western parlance, *pukes*, thought hell had broke loose! I determined on going to see some of the citizens of Missouri; I told some of the brethren that I would go down to Millport, on Grand River; when they warned me not to go, lest I should be killed. I thought, however, that my life was as safe in the hands of the Missourians, as in those of the Mormons. I set out immediately; arrived at Mr. Williams', where I tarried till morning.

10th. Left Mr. Williams', and went to see Judge Moorehead; who declared that such proceedings should not be tolerated, and that matters must be compromised, or the utmost extremity of the law would be enforced. He said that every Mormon would be killed, unless they complied with the laws of the State. Returned to Adam-on-Diammon. John Lemmons was tried to-day before the high council, for treating to wine [See Appendix, *f*.] on the day of election; and because he did not take an active part in the fight between the brethren and Missourians, pending the election. He was himself a candidate for the office of Associate Judge, but was defeated. During the trial, before the High Council, one of the High Priests observed to him,

"Brother Lemmons, I would much rather you had been in your grave, than to hear that you had been treating the Missourians to wine." For this henious offence, brother Lemmons was expelled from the Church.

11*th*. Committees were sent from Clay county to-day, to compromise matters with the Mormons. They called at brother White's, and then at the usual place of meeting for worship, where Joseph Smith, Jr., and about one hundred other persons were assembled. The committee reported to the mob which had committed the outrage on Esquire Black, that "They had come for the purpose of compromising the matter peaceably, and allay all prejudice which existed between the Missourians and Mormons. They only wished the Mormons to yield obedience to the laws, which *must* be done, either by peacable or forcible measures." This is the substance of the words spoken by the committee acting in behalf of the State of Missouri. Their words were of no avail. Lyman White (the great High Priest) addressed the committee, and Judges Moorehead and Hodges, who had accompanied them, declaring "That he owed nothing to the laws—the laws had not protected him—he had been on the rack, and persecution had followed him these seven years—he had suffered enough—God did not require him to endure more—and that he would not yield to the laws of Missouri—he would sooner die and be buried."

The committee and Judges, the Mormon Prophet and High Priest, then retired to the Priest's (Lyman White's) new house, where none others were permitted to see or hear what passed between them. After a few hours of consultation in the house, the committee, and those who had accompanied them, departed. This conference led the Mormons to reflect—to a sense of duty—on what they owed the laws, and people of Missouri; and the refusal of the Prophet and Priest to accede to the reasonable and just requirements of these laws, created much murmuring and dissatisfaction in the Mormon camp.

12*th*. This morning the congregation was called together by brother Joseph Smith, Jr., to meet where he had met the committee the day before. The Prophet exhorted the

brethren to be of good cheer, and not to be "scared at trifles," "that he would tell them when danger was near—that at present he did not even anticipate such a thing—for us to hold ourselves in readiness at a moment's warning, well armed and equipped, to go down to Carroll county and rescue brother Hinkle, who is in a suffering condition; and that they must expect to endure trials there."

My eyes were opened; the scales dropped off; and I began to view things more correctly than ever. I concluded that I had been fed on such stuff long enough; the idea of such a band attacking a State which could call to its aid twenty-five other free and independent sovereignties, more densely populated than itself, was preposterous. God (thought I) can have no dealings with this people, who have been led away by impostors; and I, for one, will leave them to their fate. Several of the brethren felt as I did, at this time, but for fear of detection, we dared not converse with each other on the subject; and if we had been found guilty of rebellion against the commands of the Prophet and High Priest, death would have been the probable result.

13*th*. All dark and dreary this morning; our circumstances are truly distressing and cheerless. Our hungry stomachs have no food. I have got the *horrors*—thinking about home, of my family, which I had left, and myself a 'stranger in a strange land,' tossed up and down by every breeze; a companion to villians and out-laws; in company with *three thousand other dupes*, nine hundred of whom are *women*, of a few self-styled demi-gods, who are leading us on to destruction; committing outrage upon outrage, and alienating the friendship of the only people to whom we could have fled for succour in time of famine or pestilence. Such, with a hundred other thoughts, of a similar nature, occupied my mind. I write with a fervent prayer to Almighty God, that I may be rescued from the danger to which I am approaching, as well as in behalf of the whole Mormon camp.

14*th*. Andrew Thayer and myself started this morning with gun and axe, to procure some honey, if possible, for food. We crossed Grand River; found a bee-tree, which

we cut down, and from which we extracted a pail of honey. As we returned home, we shot a young turkey; and got some green corn from brother White. We rejoiced much over these blessings.

15*th*. This morning the brethren are gathering in from all quarters, anticipating difficulties of a serious nature with the citizens of Missouri.

16*th*. I have no place to breakfast this morning—no person has any thing to eat in the shape of bread. My lodgings are in a barn, where hundreds of others have laid during the summer season, for want of better quarters.

17*th*. My heart leaps with joy at the pleasing thought of soon leaving this place of wretchedness. The brethren are busy cutting and hauling logs, and putting up houses. The woods are in a continual buzz. The people are very stout here this year; but if I may be allowed to make a propheecy, the axe that is heard now, in a short time "will be heard no more forever." At least, the Mormon's axe.

18*th*. There still continues a bustle and confusion. I had a conversation with brother Hoops, of Rochester, Columbiana county, Ohio, who said, "I know not what in the world to do. All this confusion startles me—they tell me that I must come into the city and build in it, or I will be cut off from the Church. I will not do it." He had located eight miles out; and said he had built, and cleared an acre of land. He said he had no bread at home to feed his large family with, and "he wished to God that he had never seen the face of a Mormon."

19*th*. Feel very hungry, without any prospect of getting either food or water to appease the cravings of my empty stomach. I prayed to God to send me relief. "O God, help me on my way to my family!" Andrew Thayer said to me, "Come along with me, Mr. Swartzell, and I will show you where you can get some mandrakes and grapes, to eat." We went and got the grapes and mandrakes. Young Thayer climbed up a tree, plucked off some grapes, and threw some down to me, and we both began to eat. He hallooed out from the top of the tree, "I hope no one can hear us." "I believe not," said I. "Do you recollect," said

he, "when White preached up war, and spoke of hob-gobins, and long-faced ghosts, and dupes, and devils—what you, told me in the camp, in secret! And that you said you wished White would get his fill of war! You know, Mr. Swartzell, that I am not a Mormon, and that I can feel free to talk to you. I am going to leave them in a day or two, whether father will go or not. I have earned twelve dollars at mowing; and I will not remain here much longer, mind I tell you; and I would advise you to be off as quick as you can go. I hope father will get back all the money which he loaned to the Mormons, as he has not got as much as will take him up to the garrison. I will not stay longer here for the reason, that the Mormons are a *gone case*, unless they do otherwise than they have been doing. I believe that they will have to flee the State, or be imprisoned, unless the present difficulties be settled." "I will tell you," said I, "that ever since I was made a Daranite, I have denied the Mormon faith; but for your life don't betray me and tell of it." "You know," said Andrew, "that I have always been a friend of yours, and I will keep the secret; but I think you had better get away as soon as you can." "How can I get away," said I, "unless I steal off after night!" "Well," said he, "go any how—risk it." "As there is a meeting to-day," said I, "I will offer myself as a missionary—this, I think, will be a good pretext to get off." "That will do," said he, and he came down from the tree. We then returned to Adam-on-Diammon. I applied to my Mormon brethren to be enrolled as a missionary; I was accepted; but they limited the time of service, and I was not to start for two weeks. I thought this too long a time to wait, and therefore resolved on making my escape next morning. So, here's a long farewell to all "*my former glory!*" Here's a long farewell to witches, wizards, ghosts, devils, *deaconship*, and Mormons—*for I'm off!*

20*th*. This morning I left the Mormon camp. When I had got four or five miles from the city of Adam-on-Diammon, I shouted so loud for joy that the blood came out of my mouth. Three miles from the city of Far West I stayed all night with brother Buchanan.

21*st.* Arrived at the city of Far West. Some of the brethren asked me where I was going. I told them I was going to brother Hoops'to make myself a pair of boots. They told me I had better not go, as the Missourians would kill me. Went to Richmond, county seat of Clay county, where they were holding a large Anti-Mormon meeting in the Court-House. Some persons asked me if I was a Mormon. I told them that I had been: but that I had renounced them, and was going home to my family, in Ohio. This intelligence was so pleasing to the citizens, that several of them took me by the hand, and invited me to their houses, declaring that they were my friends. I told them something about the band of warriors, and charged them never to tell on me, as every Daranite was sworn to take my life, if they could find out that I had seceded from their ranks. The citizens were very much astonished at what they heard, and promised to guard me down to the river. Stayed all night at Richmond.

22*d.* About noon, two Mormons arrived at Richmond, and inquired after me. But the citizens put them on the wrong track. After the Mormons had left, I set out, accompanied by a stout young man, as a guard, who was armed to the teeth. We met the two Mormons who were looking after me, on their return; but I dodged into the woods, and they passed on without seeing me. Stayed all night at Richmond landing, with the ferryman.

23*d.* After having given me victuals, and taken me over the river, the ferryman gave me some money, also, to help to defray my expenses. Took breakfast at Lafayette, where I was told that a reward of $3,000 was offered for the head of the Prophet. The Mormon excitement ran very high. Went on the road towards Arrow-rock. Stayed all night with an old couple.

24*th and* 25*th.* Travelling towards home.

26*th.* Very sick from drinking brackish water at a spring. Arrived at Arrow-rock, where I was charged 75 cents for my supper and lodging. Could not sleep at night for the musquitoes.

29*th.* Crossed the Missouri, and came into Howard

county. Passed through Jefferson city. Stopped all night at Fayette.

September 1*st.* Made a pair of boots for a Mr. Hendrews, for which I received $1 50 cents.

7*th.* Crossed a prairie 25 miles long, without tasting a drop of water.

I will not tire the reader with a further repetition of the daily hardships and difficulties which I encountered on my way home. I will barely mention, that after travelling through the States of Missouri, Illinois, and Indiana, I arrived at Pekin, Carroll county, Ohio, my place of residence, in tolerable health and spirits, on the 15th of October, 1838.

Here I will make an end to my story; and I leave it to a generous public to decide as to its merits. I have given my adventures among the Mormons in a plain and unassuming style; and if the reader should find in my little book any thing that may offend his better propriety, he must impute it to the right source—the *head*, and not the *heart*. Throughout my whole life, it has been my earnest desire to ascertain the truth; and, perhaps, in the very pursuit of this object, I may have erred. It is human to err; but it is devilish to persist in error; and of all the errors in the world, those of religion are the most dangerous, and have the most debasing influence upon the mind of man.

I conclude, believing that I have contributed my mite in exposing some of the errors and impostures of Mormonism. At least I have discharged a duty to my conscience, which is the greatest consolation I claim in this world, and for which I sincerely pray my Heavenly Father may reward me in the next.

APPENDIX.

[*a.*] ON PRIESTHOOD.

There are, in the church, two priesthoods, namely: the Melchisedec, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchisedec priesthood, is because Melchisedec was such a great high priest: before his day it was called *the holy priesthood, after the order of the Son of God;* but out of respect, or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedec, or the Melchisedec priesthood.

All other authorities, or officers in the church, are appendages to this priesthood, but there are two divisions, or grand heads—one is the Melchisedec priesthood, and the other is the Aaronic, or Levitical priesthood.—*Covenants, p. 82, Sec. III.*

[*b.*] INDUCEMENTS TO EMIGRATE.

William Smith (brother of the Prophet) stated, in an address to the brethren in Rochester, Ohio, that in Missouri provisions, of every kind, were plenty, and that some of the brethren there had from one to five hundred acres in wheat, and that another brother had a thousand acres in one field. But, alas! when we went to the city of Far West, we could neither see nor hear of any such fields of grain. I made frequent enquiries about the wheat fields, but no one knew any thing about them. There was one field, of about eight acres, in wheat, *owned by a Missourian*, residing near Grand River, in Daviess county; and, also, several fields of corn, a few of which were owned by the Mormons.—*William Swartzell.*

[c.] CONSECRATION OF PROPERTY.

And again, if there shall be properties in the hands of the Church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store house, to administer to the poor and needy, as shall be appointed by the high council of the Church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the Church, and building houses of worship, and building up of the New Jerusalem, which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.—*Book of Covenants, page* 122, *Sec. XIII.*

Their common stock principles (says Mr. Howe, in his "Mormonism Unveiled," page 129) appear to be somewhat similar to those of the Shakers. Each one, however, is allowed to "manage his own affairs in his own way," until he arrives in Missouri. There the bishop resides; he has supreme command in all pecuniary matters, according to the revelations given by the Prophet. The one relating to this branch of business reads in these words:

"If thou lovest me, thou shalt serve me and keep my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my Church, and two of the Elders, such as he should appoint and set apart for that purpose. And it shall come to pass that the bishop of my Church, after that he has received the properties of my Church, that it *cannot be taken from the Church*, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as shall be sufficient for himself and family; and the residue shall be kept to administer to him

who has not, that every man may receive according as he stands in need; and the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the Elders of the Church and Bishop, and for the purpose of purchasing land, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple; and this I do for the salvation of my people. And it shall come to pass, that he that sinneth and repenteth not, shall be cast out, and *shall not receive again that which he has consecrated unto me:* For it shall come to pass, that which I spoke by the mouths of my prophets shall be fulfilled, for I will consecrate the riches of the Gentiles unto my people, which are of the House of Israel."

[d.] STAKE OF ZION.

A revelation of Jesus Christ unto his servant Joseph Smith, Jr., and six elders, as they united their hearts, and lifted up their voices on high; yea, the word of the Lord concerning his Church, established in the last days, for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased.—*Covenants, page* 89, *Sec. IV.*

Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my Church; go ye forth into the Western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up Churches unto me; and with one heart and with one mind, gather up your riches, that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the Most

High God; and the glory of the Lord shall be there, and the terror of the Lord, also, shall be there, insomuch that the wicked will not come unto it: and it shall be called Zion.—*Covenants, page* 131, *Sec. XV.*

[c.] MORMONISM.

From the following proceedings of a public meeting of the citizens of Ray county, our readers will at once perceive the great excitement which prevails, in consequence of the conduct of this extraordinary sect. We will not attempt to give the various rumors afloat—of threats and denunciations as fulminated by Joe Smith and his council. They can be seen in part, in an oration delivered by Sidney Rigdon, on the 4th of July, in which he threatens to "carry war and extermination" to the lives and property of every citizen who may dare to oppose their wild career.

The Mormons are at this time in open rebellion against the laws of the land. Armed men, as will be seen by the statement of Mr. Black, are parading through Daviess county, compelling every person in any way disaffected towards them, to sign an instrument of writing dictated by themselves, the purport of which we are unable to find out.

Under circumstances so alarming to the tranquility of this upper country, the circuit Judge of this District was called upon to issue his warrant for the apprehension of the ringleaders, who promptly complied, by issuing his warrants against Joseph Smith, Jr., and Lyman White. For the purpose of executing this warrant, it was placed in the hands of the Sheriff of Daviess county, who repaired to the House of Lyman White—and there found an armed force of from 80 to 100 men, and was told by White, "that he would not be taken alive—that the laws had never protected him, and he owed them no obedience—that the whole State of Missouri cold not take him," &c. Joseph Smith, Jr., professed his willingness to be tried, provided it was done in Caldwell county. Upon these facts being made known, the people of Ray county deputed a committee, to Smith and White, if possible to prevail upon them to cease their opposition, and peaceably to submit to the

execution of the laws. That committee, as far as we understand, were unsuccessful in their mission. A second committee was then appointed, from whose proceedings we have not heard one word.

The Mormonites can raise from 1,000 to 1,500 fighting men, well armed. They believe Joe Smith to be a Prophet of the Lord, and that he holds communion with him. Hence, any statement given to them by said Smith, as a revelation of the Lord, is to be implicitly complied with. He can embody them as one man—as exemplified in the late election. Suppose then, this modern Mahomet, backed by such a host of armed bigots and enthusiasts, should take it into his head to resist the execution of the laws, would it not verify the statement of White, that even the "whole State of Missouri could not take him!"

On the 9th ult. the citizens of Ray county held a meeting, to take into consideration the attrocious proceedings of the Mormonites in Caldwell and Daviess. A large multitude was collected on the occasion, public excitement reunning extremely high. Many affidavits were read, of which the annexed is a specimen:

"DAVIESS COUNTY, Mo., Aug. 8. 1838.

Know all men by this, that I, Adam Black, of the county aforesaid, and acting Justice thereof, do hereby certify, that I have this day been attacked, and my house surrounded by one hundred armed men, called Mormons—my life threatened—and I was forced to subscribe to an article which I refused to do, until instant death was threatened me. I further certify, that the said body of men threatened the lives of several individuals of this county. The above named body of men surrounded my house, with guns, swords, and pistols, and amounted to about one hundred and twenty. Believing this a violation of our laws, the commander of the militia, of this county, is hereby required to call out the militia, to disperse said body, and maintain the supremacy of the law. The above body of armed men are commanded by Joseph Smith, Jr., and Lyman White.

ADAM BLACK, J. P."

"N. B. I further certify, that the whole number of Mor-

mons embodied, is about 500 men. The militia of this county not amounting to a fraction of that number, the militia of the adjoining counties is, therefore, earnestly called upon to protect us in our homes, our liberty, and our lives. ADAM BLACK, J. P."

The meeting, after taking the necessary testimony, and appointing a Committee of seven to report upon the proper course to be adopted, adjourned to the following day. On that day they again assembled, and passed a series of resolutions, which, although not violent in their tone, had evident reference to the prospect of a speedy and bloody conflict.—*Western (Mo.) Star.*

[*f.*] OF DRINKS, &c.

A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting: not by commandment, or constraint; but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints.

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom, by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body, or belly. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts, and of the fowls of the air, I, the Lord, hath ordained

for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter, or of cold, or of famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in times of famine, and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run, and not be weary; and shall walk, and not faint: and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.—*Covenants. page* 207, *Sec. LXXX.*

THE GOLDEN BIBLE.

A great variety of contradictory stories were related by the Smith family, before they had any fixed plan of operation, respecting the finding of the plates, from which their book was translated. One is, that after the plates were taken from their hiding place by Jo, he again laid them down, looked into the hole, where he saw a *toad*, which immediately transformed itself into a spirit, and gave him a tremendous blow. Another is, that after he had got the plates, a spirit assaulted him with the intention of getting them from his possession, and actually jerked them out of his hands—Jo nothing daunted, in return seized them again, and started to run, when his Stanic Majesty, (or the spirit) applied his foot to the prophet's seat of honor, which raised

him three or four feet from the ground. That the prophet has related a story of this kind, to some of his "weak saints," we have no manner of doubt.

Here, then, is the finding of the plates, containing a new revelation from Heaven, and the *modus operandi* may seem to the Mormon, truly wonderful, and in character with that Being who upholds and sustains the Universe; but to the rational mind it can excite no other emotion than contempt for his species. The latter story was related by *Lemon Copley*, (who had been an elder of the society, and was at the time for aught that appeared) under oath, before two magistrates, of Painesville Township, on a trial where the prophet had sworn the peace against one of his seceding brethren.

Mr. Copely testified that after the Mormon brethern arrived here from the Susquehannah, one of them, by the name of Joseph Knight, related to him a story as having been related to him by Joseph Smith, Jun. which excited some curiosity in his mind. he determined to ask Joseph more particularly about it, on the first opportunity. Not long after it was confirmed to him by Joseph himself, who again related it in the following manner: "After he had finished translating the Book of Mormon, he again buried up the plates in the side of a mountain, by command of the Lord; some time after this, he was going through a piece of woods, on a by-path, when he discovered an old man dressed in ordinary gray apparel, sitting upon a log, having in his hand or near by, a small box. On approaching him, he asked him what he had in his box. To which the old man replied, that he had a MONKEY; and for five coppers he might see it. Joseph answered, that he would not give a cent to see a monkey, for he had seen a hundred of them. He then asked the old man where he was going, who said he was going to *Charzee*. Joseph then passed on, and not recollecting any such place in that part of the country, began to ponder over the strange interview, and finally asked the Lord the meaning of it. The Lord told him that the man he saw was MORONI, with the plates, and if he had given him the five coppers, he might have got his plates again."

Here we have a story related by our modern prophet to his followers, for no other purpose, as we conceive, but to make his pretensions more "marvelous in their eyes." A celebrated Mormon prophet, of ancient times, and one of modern date, have an interview in the woods, and hold a conversation about a MONKEY; one prophet of the Lord relating a falsehood to another!!—*Mormonism Unvailed.*

Revelation given to Joseph Smith, Jr., May, 1829, informing him of the alteration of the Manuscript of the fore part of the Book of Mormon.

Now, behold I say unto you, that because you delivered up those writings which you had power given unto you to translate, by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them; and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun: do not run faster, or labor more than you have strength and means provided to enable you to translate; but be diligent unto the end: pray always that you may come off conqueror; yea, that you may conquer satan and that you may escape the hands of the servants of satan, that do uphold his work. Behold they have sought to destroy you; yea, even the man in whom you have trusted, has sought to destroy you. And for this cause I said, that he is a wicked man, for he has sought to take away the things wherewith you have been intrusted: and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold wicked men have taken them from you: therefore, you have delivered them up; yea, that which was sacred unto wickedness. And behold satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written; and on this wise the devil has sought to lay a cunning plan, that he may destroy the work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi: yea, and you remember, it was said in those writings, that a more particular account was given of these things upon the plates of Nephi.

And now, because the account which is engraven upon the plates of Nephi, is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account: therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them my wisdom is greater than the cunning of the Devil.—*Cov. pp.* 163 *and* 165, *Sec. XXXVI.*

Revelation to Oliver Cowdery, David Whitmer, and Martin Harris, June, 1829; given previous to their viewing the plates containing the book of Mormon.

Behold, I say unto you, that you must rely upon my word, which, if you do, with full purpose of heart, you shall have a view of the plates, and also the breast-plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared, upon the mount, when he talked to the Lord face to face, and the miraculous directors which were given to Lehi, while in the wilderness, on the borders of the red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God: and this you shall do that my servant, Joseph Smith, Jr., may not be destroyed, that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that ye have seen them, even as my servant Joseph Smith, Jr., has seen them, for it is by my power that he has seen them, and it is because he had faith: and he has translated the book, even that part which I have commanded him, and as your Lord and your God liveth, it is true.—*Covenants, page* 171, *Sec. XLII.*